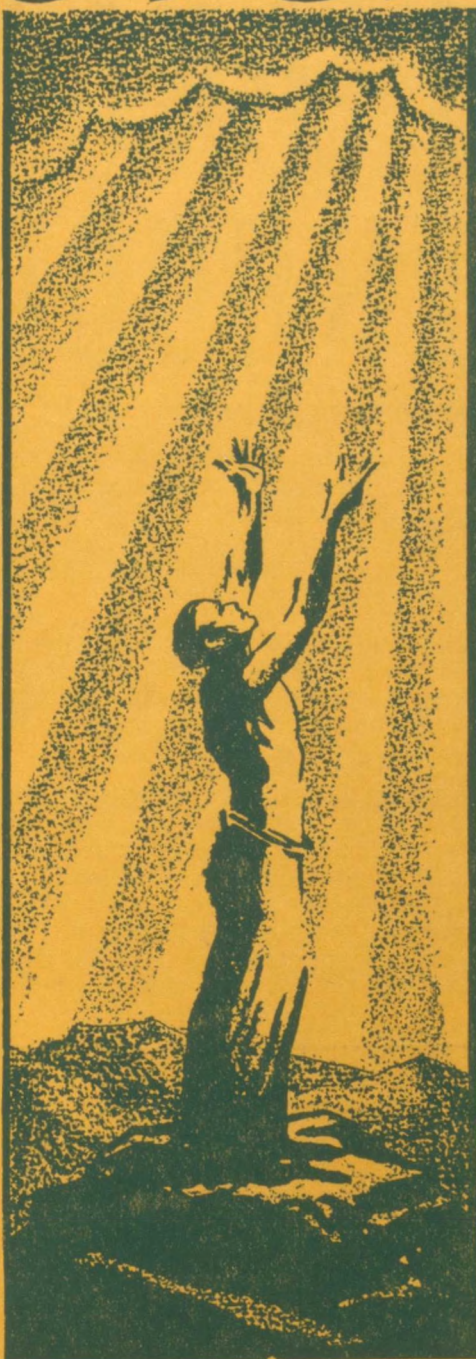


"This Magazine supports the true and exposes the false."

"PSYCHIANA"

Quarterly

25c



December, 1933

Christmas Issue

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"PSYCHIANA" BROTHERHOOD

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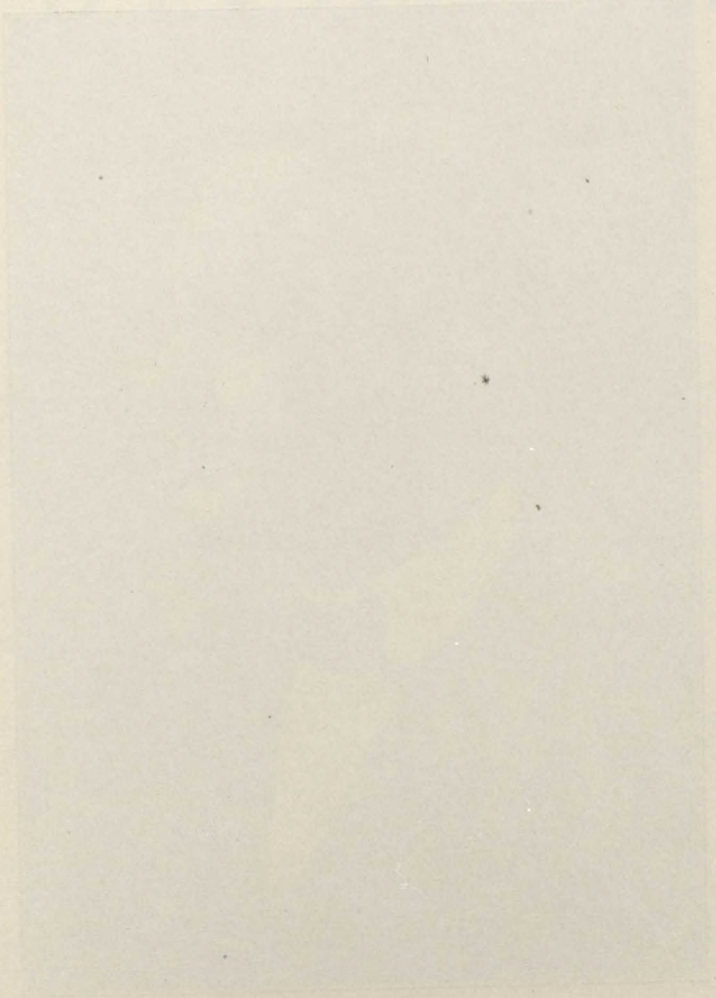
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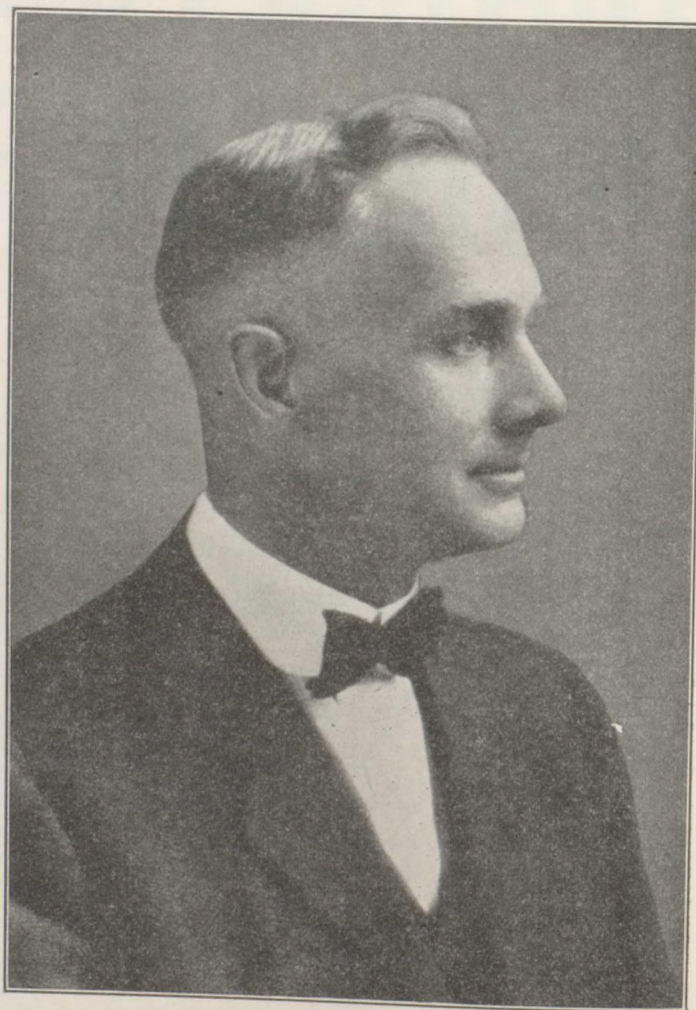
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“PSYCHIANA”





Dr. Frank B. Robinson

Founder of "PSYCHIANA," Author of "AMERICA
AWAKENING"—"THE GOD NOBODY KNOWS"—
"CRUCIFIED GODS GALORE"—"SECRET OF
REALIZATION"—Etc.

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FRANK B. ROBINSON, Ph.D., M.Sc., D.D.
Editor

All manuscripts submitted to be accompanied by return postage. Not responsible for unsolicited MSS. One month's notice of change of address must be given. Also both OLD and NEW address. All articles appearing in this magazine, unless otherwise signed, are written by Dr. Robinson.

CIRCULATION

The remarkable growth of "PSYCHIANA" and the demands of our students have brought this magazine into being. Just as soon as humanly possible this magazine will appear on the news-stands nationally. We welcome constructive suggestions and want to be of real service to all in showing what we believe to be the truths of God. (Not the church god but the Living God.)

TELEGRAMS

All telegrams for spiritual advice and help should be sent to us over Western Union lines where possible. Whenever we deem telegraphic reply necessary, we shall send collect. No charge is made for this service whether student of "PSYCHIANA" or not.

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Please do not come to Moscow to see Dr. Robinson unless you have an appointment made beforehand. This will save possible disappointment. No lecture engagements can be filled by Dr. Robinson at this time, nor until further notice. The subscription price of this magazine is 25c a copy and \$1.00 a year. Foreign subscriptions \$1.50. All of Dr. Robinson's works except magazine articles appearing in the national monthlies, may be obtained from us.

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"CHRISTMAS"

In the last Christmas issue of this magazine one year ago, I alluded previously, if I remember correctly, to the origin of this festive season.. This year, I am going to go more fully into that, for I want every student and follower of mine to have a perfect picture of not what Christmas is supposed to be, but what Christmas really is.

You all know the dogma of the deity of Jesus, He who is said to have lived upon this earth some 1900 years ago. You know what He was supposed to be and those of you who have read my book, *"Crucified Gods Galore,"* know what He really was. It is quite necessary to have an understanding of Spiritual Truth and Spiritual Law that you may have a very clear conception of this dogma of Jesus Christ. I think my students and followers and friends know by this time that I am only interested in finding out the Truth as far as religion is concerned, if that Truth can be found. I do not think that anyone who has followed me very long doubts my sincerity and while it is a fact that what I shall say to you at this Christmas time will not appeal to those accepting the dogma of the deity of Jesus Christ, I am sorry, but that must be as it may be.

I have neither the desire nor the inclination to argue about the matter. I merely submit the proof and this proof invariably wins its way into the very hearts of those who, like me, are interested in Truth far more than tradition.

I find that following this urge for the Truth fearlessly is a very safe path to tread, for people throughout this land of ours are just as hungry for Spiritual Truth as I am. The difference between us lies in the fact that I am so situated that I can fearlessly publish this Truth when I have found it. Tens of thousands of people cannot do that, but as I say, it is a safe path to tread for the path of Truth is always safe even if it upsets every dogma and tradition the world has ever known.

This Jesus of Nazareth, we are told, is the second of the three persons in the Trinity. It is God the Father, then God the Son and God the Holy Ghost. The important feature about this story of the Son and the Father which distinguishes him from the two other persons united with him in the unity of the deity is that this Son, about 1900 years ago, became incarnate and without losing any of his divine nature, he became also possessed with a complete human nature, so that he is now or was then *"truly man and truly God."*

Here is what Matthew says about the miraculous birth of Jesus Christ.

"Now the birth of Jesus Christ was on this wise: When his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

Those of you who have read my book, *"Crucified Gods Galore,"* know that this story is absolutely of heathen origin. Immaculate conceptions and celestial visitations were so currently received among the ancients that whoever had greatly distinguished himself in the affairs of men was thought to be of supernatural lineage. God after God descended from heaven, each being made

incarnate in men and these men ascended from earth and took their seat among the gods, so that these incarnations were fast filling Olympus with divinities.

If this Jesus Christ of Nazareth were the only man about whom this immaculate conception story was told, one might believe it, but when viewed in the light of the fact that thousands of years before his time, this story was known to millions of people, by no stretch of the imagination can any level headed man accept the Christian story as the truth, passing all the rest of them out of the way as being false.

You will remember that Chrishna of India was born of a virgin, Devaki, who on account of her purity was selected to become the mother of God, and Chrishna was long before the time of Christ.

Now, we are told that a star, the Star of Bethlehem, was present, heralding his birth and it is interesting to note that this star was designated as "*His star*." You will remember that wise men came from the East to Jesus, saying, "*Where is He that is born king of the Jews? For we have seen His star in the East and are come to worship Him.*"

Referring once more to my last book, you will find many Gods who had the same experience and whose birth was heralded by stars. The bible paragraphers stated that "*The star which they saw in the East went before them until it came and stood over where the young child was.*" You know and I know that this statement is positively untrue. The nearest star is so many millions of miles that it never could "*stand over*" anything on the earth. The general legendary character of this narrative, its similarity in style with those contained in the apocryphal gospels and most especially, its conformity with astrological notions, which though prevalent at the time of the Matthew narrator, have been exploded by the sounder, scientific knowledge of our day. Thus, all unite to stamp on the story, the impression of falsity, of poetic or mythic fiction.

In those days, everyone was supposed to have been born under a star and it is highly significant that the writer says not "*a star*" but "*His star*." All of these

ancient nations were very superstitious regarding the influence of the stars upon human affairs. This ridiculous idea has been handed down even to the present day. We talk of people being born under a lucky star, etc.

Long before the time of Christ, the Jews had dabbled in astrology and various forms of magic which became connected with it. They used to cast horoscopes from the numerical value of a name. Throughout the whole Roman Empire, Jewish magicians, dream expounders and sorcerers were found. Even the *Talmud* states that the lives and portion of children hang not on righteousness, but on their star. "Whenever any Messiah has been revealed, a star has usually risen in the East, shining in great brightness and seven other stars round it will fight against it on every side," says one old book. "A star will rise in the East, which is the star of the Messiah, and will remain in the East fifteen days," says another old book.

Celestial bodies were supposed to be the primary wheels of the God-making machine and I know of none of the score of crucified Gods whose birth was not heralded by a star. Furthermore, in passing, it is quite interesting to note that quite a few of these old Gods, who were sons of God, were born on the 25th day of December.

Matthew tells us that when they came into the house (not stable) they saw the young child with Mary, its mother and they fell down and worshipped him.

Luke, who seems to know nothing about the Magi from the East, informs us that shepherds came and worshipped the young child. They were keeping their flocks by night when the angel of the Lord appeared before them saying, "Behold, I bring you good tidings, for unto you is born this day in the city of David, a Savior, which is Christ the Lord."

The bible student knows that whoever it was who wrote the Luke story, borrowed this story of the shepherds from the "*Gospel of the Egyptians*" or from other sacred records of either Chrishna or Buddha.

The story of Chrishna is that the divine child was cradled among shepherds,

to whom were first made known the stupendous feats which stamped his character with marks of divinity. He was recognized as the promised Savior by a shepherd. After the birth of Crishna, the Indian Nared, having heard of his fame, visited his father and mother, examined the stars, etc., and declared him to be of celestial descent. Not only was Crishna adored by the shepherds and Magi, and received with divine honors, but he was also presented with gifts. These gifts were "sandalwood and perfumes." (Why not "frankincense and myrrh?")

You can get the same story connected with the birth of Buddha. This crucified savior was visited at the time of his birth by wise men, who at once recognized in the marvelous infant all the characters of the divinity and he had scarcely seen the day before he was heralded "King of Kings and God of Gods."

Rama, the seventh incarnation of Vishnu for human deliverance from evil, was also hailed by wise men, while the Chinese God, who also came into the world in a miraculous manner, was laid in a narrow lane in a manger. When born, the sheep and oxen protected him with loving care.

The birth of Confucius, 550 years before the time of Christ, like that of all the rest of the crucified gods of antiquity was also attended with allegorical prodigies, among which the appearance of a miraculous quadruped, prophetic of happiness and virtue, which announced that the child would be "A king without a throne or territory." *Five wise men entered the house at the time of the child's birth while vocal and instrumental music filled the air.*

Mithras, the Persian Saviour, and mediator between God and man was also visited by "wise men" called Magi, at the time of his birth. He was presented with gifts consisting of gold, frankincense and myrrh. According to Plato, at the birth of Socrates, nearly 500 years before Christ, there came three wise men from the East to worship him, bringing gold and frankincense and myrrh. By the way, this gentleman was also born on the 25th of December.

Esculapius, another virgin-born crucified savior was protected by goat-herds, (why not shepherds,) who upon seeing the child, knew at once that he was divine. The voice of fame soon published the birth of this miraculous infant, upon which people flocked from all quarters to worship and behold this heaven-born child.

There are many Grecian and Roman demi-gods and heroes who were either fostered by or worshipped by shepherds. Let me just mention a few here starting with Bacchus, who was educated among shepherds and Romulus, who was found on the banks of the Tiber and educated by shepherds. That is the reason, perhaps for some of this ignorant superstition which persists today. Their educators were shepherds and the sole form of their knowledge was probably connected with shepherds. Paris was educated among shepherds and others too numerous to mention.

We have seen that the Matthew narrator speaks of the infant Jesus and his mother Mary, being in a house and the inference is clear that he was born there. We have seen the Luke narrator speak of the infant lying in a manger, implying that he was born in a stable.

I think, perhaps, it may prove interesting to you in this Christmas issue of the magazine to show you that there is still another story related of the place in which he was born. Matthew says he was born in a house; Luke says he was born in a stable. By the way, it is quite interesting to note that if these accounts were contained in these gospels in the time of Eusebius, the first ecclesiastical historian, who flourished during the Council of Nice (A. D. 327), it is very strange that in speaking of the birth of Jesus, he should have omitted even mentioning them and should have given an altogether different version. He tells us that Jesus was neither born in a house, nor in a stable, but in a cave and that at the time of Constantine, a magnificent temple was erected on the spot, so that the Christians might worship in the place where their Saviour's feet had stood.

In another gospel, called the "*Protevangelion*," we are informed that Mary and her husband, being away from their

home in Nazareth and within three miles of Bethlehem, to which they were going, Mary said to Joseph:

"Take me down from the ass, for that which is in me presses to come forth."

Joseph replied saying, "Whither shall I take thee, for this place is a *desert*. Then we are told that Mary insisted that she be taken from the back of this ass and Joseph found a *cave* and put her into it. In this story, we have the account of the great *light* in the *cave*.

Now it is interesting to note that Tertullian (A. D. 200) and Jerome (A. D. 375) and other fathers of the church, also state that Jesus was born in a *cave* and that the *heathen* celebrated in their day, the birth and mysteries of their Lord and Saviour Adonis in this very cave near Bethlehem. Canon Farrar says that the actual place of Christ's birth was a *cave*, is a very ancient tradition, and this cave used to be shown as the scene of the event even so early as the time of Justin Martyr (A. D. 150).

So you see, one divinely inspired writer says that this God-man was born in a stable; another one of equal divinity and inspiration says he was born in a house; while number three says he was born in a cave. The only interesting thing about this whole supposedly miraculous birth lies in the fact that it is only a part of the myth so universal at that time and that I could give you the names of twenty other saviours who were also born in caves and around whose birth both shepherds and stars appeared.

I think perhaps the idea of all these funny stories of all these redeemers was to place all of these Crucified Gods in as humiliating position as was possible. A cave, a cowshed, a sheepfold and all the rest of that stuff, seems to me to indicate a desire to debase, if possible, the divinely born, to attempt to excuse or make more real, if you will, these miraculous births.

If I had the time, of course, I could follow these stories down and recall to your memories the temptations by the devil and fasting for forty days, the crucifixion on the cross, the many rises from the dead and ascents into heaven, the promises to come back again on the

judgment day and a lot more stories with which you are perfectly familiar.

The point I want to make however, in this article is that this entire story is nothing more nor less than the old pagan superstitious, religious stories of the Crucified Gods, told once more. There is no more chance of this ever having happened than there is that a pig will ever fly, yet throughout the length and breadth of this fair land of ours, during the Christmas week, the preachers and the priests and all the rest of the ambassadors of God will noid their services and try to make men and women good by believing that kind of a story. I think it is being universally discarded. Even those who subscribe to the ceremonies know full well that there isn't very much truth in them. In the United States, there is perhaps more whiskey consumed during the Christmas week than at any other time. There is always a big turkey in the home and a Christmas tree with little ornaments on it, all of which is very nice. I am in sympathy with eating the turkey and decorating the tree and having a general good get-together, just so long as people do not take the story of these miraculous happenings as being facts instead of fiction.

A Presbyterian preacher said to me last Christmas, "If this is all false, how do you account for the fact that so many millions of people believe it." I replied, "I will answer your question if you will tell me how you account for the fact that six hundred million people believe the same story of an entirely different God." The Brother, of course, had nothing to say, knowing that I was alluding to the religion of India, which has many times the followers of the Christian religion.

As a matter of fact, there is no evidence of any kind that Jesus Christ ever lived. I am not denying that he lived, but as far as evidence goes, there is none. One of the most significant things about Christianity is that its origin is enveloped in such a cloud of haze. The minister says, "Ours is a religion of *faith*, you must exercise a lot of faith," and we certainly cannot submit that to you as evidence of our story. Now the Law governing the Spiritual Realm cer-

tainly is a Law of faith, but not faith in a story as absurd and impossible as is the story given to the public by the church at this season of the year.

If the Christian religion were a perfectly natural religion, then we might expect its origin to be hazy, but Christianity claims to be of supernatural origin and one would naturally think that if God were going to reveal himself to mankind by the Jesus method, he would do it in such unmistakable terms that no man could doubt the reality of the revelation, yet from the very beginning, it has been so obscure that only the most credulous can accept it. If I am asked to pin my faith to the story of Jesus Christ, then should not evidence be introduced to convince me that this man at least lived. If you try to find such evidence, however, you find it exceedingly difficult. If we look at this man Jesus, we find in him one of the most controversial aspects of the whole question of religion and one which bristles with special difficulty through the lack of information accessible on the subject. All the information we have about this person is contained in four short essays of anonymous authorship, unknown and of unequal value, teeming with contradictions and inconsistencies. It is fact that these four essays supply Bible scholars with a never-ending theme for discussion as to what may be accepted as authoritative and what is to be regarded as spurious. I do not think, however, that the general public has very much interest in these finer points of criticism. No thinking man, however, of average intelligence can decide from these four missives whether Jesus Christ was a God or a man or a myth. Up to the past few years, the principals of the church held the position that he was God.

It is interesting to note, however, the retreat of the more intelligent element in the Christian church from that stand. This is one of the overwhelming evidences of the decline of Christianity, yet it may be to some, an evidence that Christianity is just coming into its own. There is nothing rational nor enlightening in the theory that this man Jesus was the Infinite God of the Universe, sent down to this earth for a short period of time in the guise of man, in

order to effect man's salvation. That story does not appeal to any thinking man any more.

There is another attitude being quite universally accepted and this attitude refuses to accept this man Jesus as being in any way connected with God to a greater extent than the rest of the human race may be connected with God. If you study the life of this man who was supposed to have been born on Christmas day so many years ago, you must admit that he was a unique personality with a high degree of morality and spirituality, and the type of man who might easily be used as a pattern for all mankind.

This Christmas season, however, I find the thought coming back to me with tremendous force that I should inform my students and followers that at least, Jesus Christ had no divine or supernatural connection with God to the exclusion of the rest of the race. I find myself wondering, as I write this, whether Jesus of Nazareth was a historical individual or a creation of fancy. When I recall to mind all the rest of the crucified Gods, I wonder whether he is to be classed among those dozens of historical founders of religion or whether his very existence should be questioned. This question of the deity of Jesus Christ is by no means a new one. Several hundred years ago, French writers classed Christianity among the mythical religions and pushed the person of Jesus so far back into the shadows that he could no longer be seriously considered as a figure in history.

Many brilliant writers down through the ages have questioned the actual existence of Jesus until the proof has been fairly well established. At least there is no evidence of his deity. Personally, I am not very much concerned as to whether he lived or not. If he did not live, then whoever wrote those four pieces of literature knew Spiritual Law far ahead of their time.

It is my personal opinion that this man lived and while, of course, the accounts of him are both garbled and contradictory, yet at the same time, I do not think there is any question but what such a man lived. The supernaturalness of his birth, however, I must entirely

discard. Too many came before him with the same story. The dogma of divine incarnation, I must also discard for the same reason. His crucifixion and resurrection must also go into the discard because of the many Gods before him who were brought to humanity with the same story. There is nothing original in that story, there is nothing enlightening in it, there is nothing true in it. It is a beautiful thing, of course, to go into some church or other on Christmas day and watch the little kiddies go through their performances. It is nice to see portrayed, the birth of an infant in a manger. It is a good thing to bring gifts to the church platform and give them to the poor, but that is only custom. Perhaps the reason these Christmas exercises appeal so much to some is that they were taught from early childhood to believe this story. The Christmas exercises of the other religions are just as valuable to them as our own Christmas exercises are to those who follow them in this land, for as my students know, there is a vast significance, behind this entire story.

God did not take upon himself the form of man to be crucified for the sins of the world by any manner of means. The whole of the deity did not die at the hands of wicked men by any means. The writers of those stories knew what they wanted to say and they said it in terms suitable to the age. The Christmas story should be essentially different today from what it was then.

What did Jesus Christ come to do? He came to point the way to the great Realm of God, from which Realm comes all supply, all Spiritual Peace and all Spiritual Power. He came to blast away the traditions of that age and he came, not to act as a mediator between God and man, but he came to prove that no mediator was necessary. He came to try to teach the presence of the great Life Spirit as this great Presence exists. He was not God and never claimed to be God. He was deified by superstitious priests and prophets seeking religion. But to me, his message rings down through the ages with a clarion call, "*Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them.*"

Let us look at John III. 16, which the preachers so love to dwell upon. "*For God so loved the world that he gave his only begotten son; and whosoever believeth in him shall not perish but shall have everlasting life.*" That is not what he said. What he said was this, in my language, "*For God so loved the world that he sent a messenger to the world with a message which, if believed, would be sufficient to save the human race from death of any kind.*"

The whole allegory of Christ and Christmas is saturated with the thought of eternal life. The whole Christmas story rings cheer and peace because of the arrival of a man with a message from God. This man left his message and the church got hold of it and turned it to their own greedy desires. They made a form of pagan religion out of it, similar to the forms of the other pagan religions in the past.

Now, however, pioneer souls are seeing the Light and the true meaning of Christmas and following that Light, they are being strangely led and successfully led over a path which is leading not only themselves, but thousands of others to a purer and clearer understanding of the Spiritual Light as it shines. To catch the true version of the true Christmas message is a wonderful thing. Let's never mind about any babies being miraculously born in a manger or houses or caves—this is not the important thing. The important thing is that when the baby grew to manhood, he caught a glimpse of the Power of God and he gave that glimpse to the world.

Tradition and dogmas have replaced that light and the very organization of the Christian church which thought it was doing the will of God now is discovering to its everlasting shame and sorrow, that it is just as idolatrous and just as heathen as is any other pagan religion.

Outside of all these crucified Christs, let us look at the desire and the teaching behind them all. The object was to bring God close to man. Well, forgetting all those myths and heathen stories, can we not at this Christmas time, grasp the simple truths of the unity of God with man. Once that thought is grasped and

once that unity is considered a reality, then all the Spiritual beauties of the Spiritual Realm will wait to do the bidding of the man who recognizes his conscious union with the great Spirit of God, which spirit caused this Universe, with its marvelous celestial spheres to be.

At this Christmas time, let us not adopt a cringing sneaking attitude, but let us rather stand absolutely upon both feet, strong in the Power and in the

Might given to those knowing the existence of the Realm of God.

I wish every student and follower of mine, every friend, minister and priest the very finest things life has to offer. I wish for them all the recognition of the Spirit of Infinite Peace. I would like to have them know something of this Spirit of Infinite Peace and above all, I would like to have them get rid of their heathen philosophies and find the ever-present existence of God.

Letters From "Christians"

Ever so often, although not very often, I receive a letter from a good Holy Ghost Christian. They go into the waste paper basket, of course, where this one will go after I get through copying it. I decided, however, to include it in the list of letters and replies I am publishing, but there will be no reply to this letter.

Letters like the following just go to show how blind people are to follow without investigation the story given to them by the church. This party is what I would class as a religious fanatic with very little ability of any kind and one who believes absolutely every word that is written in the Bible. This person doesn't know that the origin of the Holy Ghost was a heathen system of religion long before his system was ever heard of. There isn't a statement in this letter that is original with Christianity. The phraseology is a little different, but the teaching is the same.

You see the Christian religion was originated to keep people in ignorance. They were not supposed to even think for themselves and to make sure that they did not think for themselves, the early church held thoughts of hell-fire and damnation and everything else over their heads in order to keep them in submission to church doctrines.

I respect the belief of every man and woman even if he believes that the moon is really made of green cheese, just as long as he honestly believes it.

This party mentions the blood of the Lamb in this letter, but he does not know that that theory was in existence thousands of years before Christ was ever heard of.

This party spells Bob Ingersoll's name, "Engersol" so you can tell that whomsoever he may be, he is pretty illiterate. Before I came out questioning the Christian story, I investigated it from every conceivable angle. I tried to put those doctrines to the test, but after weighing them in the balance, they were found wanting. I tried very hard to believe in the repentance and salvation theory, but somehow or other, it just simply did not go across.

If I were handed the Bible and asked to believe it on the internal evidence of the book, I certainly could not do so for apart from the fact that it is entirely anonymous, there are so many false statements and contradictions in it and so many unreasonable things that I would have to lose my thinking power and my personality and even my citizenship if I believed such a cock and bull story as the bible tells. I use the words "cock and bull story" because I have sufficient evidence in my files to prove to me, at least, that the entire story is nothing more nor less than just that. I think the world will come to see it before long.

Now behind that story, however, there lies the Truth of the great God Realm as it exists. There is no truth in

these unreasonable stories religious organizations tell us, but there is much Truth in the existence of the great God Realm here and now, as my students know. I am only interested in dispelling religious superstition and untrue tradition in order that the true light may shine. You cannot see through a window if it is all cluttered up with cob webs and dirt. You first have to wash the window. That is what I am trying to do with the religious structure as it exists today. The church, of course, doesn't like the washing operation, but after the windows are clean, then can the sunshine of the knowledge of God shine through to the everlasting benefit of all concerned.

Dear Sir:

As a soul winner in the service of Jesus Christ, the only begotten Son of the Living God, I feel obliged to write to you in answer to one of your letters (so freely handed out) wherein you state the fact that "When you were ready to discard all you had been taught about God and the Bible—then—and not until then—did the first faint glimmer of the truth of God as he actually exists begin to break in your life."

Just before this you write that after you had "uttered the last prayer to an unknown God that you have ever uttered" the thought came to you that you had placed yourself far beyond the pale of "Repentance and salvation," and to your amazement, you found yourself laughing at the thought."

Now let us "just suppose" that thought came direct from God's holy throne of grace. You perhaps know since you have studied for the ministry that God's Spirit shall not always strive with man. You admit the experience called "repentance" would not come to you. You state that you are certain that you have not committed "major sin of any kind," but if I get God's Holy Bible right, then "Self-righteousness" is one of the very worst sins, and the hardest to deal with, why even "drunkards and harlots" shall enter God's Kingdom before these, whom the Christ came not for, "For the Son of man is come to seek and to save that which is lost." Not that which is right in its own mind.

All unrighteousness is sin.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John. 1-8, 9. Herein is the very reason so few find salvation in Christ, they are too proud to confess their sins, even pride is sin, and one sin shall keep us out of heaven forever. But praise God, "the blood of Jesus Christ, his son, cleanseth us from all sin."

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." II John, 9. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

You say it is fallacy to look for God within ourself, that we will not find him there. "If we receive the witness of men, the witness of God is greater for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself." I John. 5, 9, 10. "And hereby we know that he abideth in us, by the Spirit which he hath given us. I John. 3-24.

Let us "just suppose" that a man has at last "strove" his last God-allotted strife against God's Holy Spirit, what would be more natural at such a moment than that a false spirit should right then and there take possession of such a man's heart and begin a false doctrine therein, as satan did long ago to Eve in the garden as he said, "Ye shall not surely die."

You say you soon discarded the Old Testament that you found it was not true—in the sense at least in which you had been taught to believe it. But God says if we let go one tittle of His word, we let go all. It does not make any difference whatever, just what you believe nor what I believe, God's Word Shall Stand Forever, and shall be truly fulfilled every job even to the hell fires. And what you and I have been taught is not the question, your parents and mine, perhaps walked in all the light they had and were one day saved. But to us in these last days have been given more light and it behooves us to walk therein and be "born again."

You are right that He can be found

at all hours, day and night. "If we have removed all obstructions of unbelief." Also that He will supply all our needs according to His riches in glory," if we ask for the blessed gift of faith to believe and receive. I am sure you are right about how very few have the faintest conception of the Power of God taught by Christ, for many are proud and vaunted themselves high above God, and denied the Holy Ghost and fire, the very one that giveth power.

As for healing, there is truly health in Christ, "and the prayer of faith shall save the sick, and the Lord shall raise them up." But let us beware for satan too shall do great exploits in these last days, doing great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

Yes, Jesus meant just exactly what he said, if we only believe and obey we too shall do the works he did; by the power of the Holy Ghost, it is now being done by holy believers, for He walks with us and He talks with us and He tells us we are His own. And soon, very soon, Jesus will come in the sky to get us.

You say you do not believe the "Galilean Carpenter" had any marvelous conception. Of course, those who do not "believe," can never hope to be translated in the very near future, for by faith, Enoch was translated, for God took him.

As for your "laughing," there is an old saying, "he who laughs last laughs best." Do you know that one day God in heaven shall laugh at all His enemies, and have them in derision, and we who believe and overcome satan by the Blood of the Lamb, and the word of our testimony shall sit with Him and reign upon His throne, and shall laugh at those who tried to hinder, and persecute us here on earth.

Please remember such fellows as Tom Payne, Engersol, etc, what their dying words were, how they wished they could "take back" their fake ideas.

Thank God by grace, I still believe my mother's old Bible is true from cover to cover—all true, a message of love, was sent from above. My mother's old Bible is true.

A BELIEVER.

If Thou Lovest Me

The Master spoke, beside the sea;
 "Simon Peter, lovest thou me?"
 "Yea, Lord; Thou knowest I love Thee well.
 More than mine tongue can ever tell."
 "Then I bid thee go where the hills are bare,
 And find my lost ones who wander there;
 For many are hungry, and many weep—
 If thou lovest Me, feed my sheep."

The gentle Shepherd still makes His plea;
 "Child of the Kingdom, lovest thou Me?"
 "Yea, Lord; and Thou dost know
 We will gladly follow where Thou dost go."
 "Then give to the hungry along the way
 Heavenly food, from day to day—
 I give thee now this charge to keep—
 If thou lovest Me, thou wilt feed My sheep."—Quoted.

"FAITH"

Last night, Sunday, after having returned from a hard trip to the Coast and back, I was seated at the console of my pipe organ. My fingers were languidly toying with the keys of that wonderful instrument, endeavoring to draw from it some melody which would bring the Realm of the Spirit of God a little bit closer to me.

On the music rack in front of me was an old hymn book. I like to browse around old book stores and I pick up hymn books of every description whenever the opportunity arises. While idly turning the pages of this old hymn book, my eyes fell upon a few verses, which verses set me to thinking. I read them over many times and played them to the old Lambeth tune. As I played the melody, I read the verses of this beautiful old hymn which was written by the Reverend John R. Wreford nearly one hundred years ago.

My object in writing of this experience is to try and show, if possible, the difference between the spirit which caused this brother to write the hymn and the spirit I would have manifested had I been writing the same hymn today. There is an attraction about these old melodies and verses and one can not read them and play them without being aware of the fact that the writer must have been in conscious union with the great Realm of God.

If you take all of these old hymns, however, and analyze them, beautiful though they are, you will find running through them the same thread of doubt and inferiority which pervades these beautiful stanzas which I shall reproduce in just a few moments. If I were writing this hymn today, doubt and fear would be eliminated, I assure you. It seems as though these old saints, while recognizing the existence of God, were saturated with a spirit of fear. Had this brother been writing this hymn today in the light of what my students and myself know of the actual power of God, every last sentiment of fear, doubt

and inability to grasp God would be conspicuous by its absence.

Take the first verse:

*"Lord, I believe; Thy power I own,
Thy word I would obey;
I wander comfortless and lone
When from Thy truth I stray."*

The writer believes in the power of God. He says he owns this power. He says the word or the law of God he would obey. Then he says that he wanders comfortless and lone, when from the truths of God he strays.

Now, if this good brother believed and owned the power of God and if he were willing to obey the mandates of this great Realm of the Spirit of God, it would be almost impossible for him to stray from these truths, wandering comfortless and alone. If this good old saint wandered from the truths of God, he did it deliberately and therefore, whatever penalty he paid in lonesomeness and discomfort was brought upon his own head. You see throughout this entire verse, while recognizing the existence and the power of the great law of God, there is a doubt as to his ability to constantly follow and keep in close harmony with his great God. As a matter of fact, it is not possible to get away from the presence of God and the Reverend John R. Wreford in 1837 when he wrote this beautiful hymn, was either conjuring up bogey men in his mind or was afraid of the great power in which he said he trusted.

Now the second verse gives us the picture just a little bit clearer. Here it is:

*"Lord, I believe; but gloomy fears
Sometimes bedim my sight;
I look to Thee with prayers and tears,
And cry for strength and light."*

He repeats the statement that he believes and I am inclined to think that this constant repetition of that statement may be an evidence of doubt. However, the good brother says he believes, so we will give him the benefit of the doubt for I really think that he

thought he really did believe. The entire first line of the second verse is spoiled in the middle because he rings in that word "*but*." He says, "Lord, I believe, *but* gloomy fears sometimes bedim my sight; I look to Thee with prayers and tears, and cry for strength and light." Now if these gloomy fears hemmed this good brother in on every side and if fears bedimmed his sight of Spiritual Truth, these fears must have been self-originated. Either that or he believed too firmly in the story religion has handed down to him by religious advisors.

No gloomy fears ever originated in the great Realm of God and if, as he claimed in the first verse, he accepted or owned the power of God, he didn't own it or accept it in a great enough degree, else these gloomy fears would not have bedimmed his sight.

When a man or woman knows the power of the Spirit of God, fear is the last thing in his life. If he believes in religious tradition, fear is the greatest thing in his life. The Bible philosopher spoke truly when he informed his hearers that "perfect love casts out fear," and the Realm of God is, if anything at all, a Realm of Life and a Realm of Love. It is not a sanctimonious, weak-spined, cringing spirit of life and love, but a virile, fearless, steel-spined spirit or experience which knows no fear and which knows no defeat. Therein is the Love of the Spirit of God manifested.

This good old saint, in the second verse, tells us that he looks to God with prayer and tears and cried for strength and light. What a pity this good brother did that. Whenever either of my two kiddies wants an apple, a banana, or an orange, he goes and takes one. There is a dish of them handy at all times and while it would be perfectly all right for them to ask me if they might have one, yet how foolish for these little nippers to come to me crying and praying and begging me for a piece of fruit, when such a bounteous supply is within their reach.

Had this good old apostle of the gospel known a little more of the power of the Spirit of God, instead of praying with tears running down his face and

instead of crying to the great Realm of the Spirit of God for strength and light, he would not have thought twice about it, but would have gone direct to the Source of supply, of strength and light and would have taken whatsoever he desired.

Now in the third verse:

*"Lord, I believe; but Thou dost know
My faith is cold and weak;
Pity my frailty, and bestow
The confidence I seek."*

He reiterates once more his belief in God and then, more the pity, he puts in this "*but*" again. He says, "Lord, I believe, *but* Thou dost know my faith is cold and weak."

Now, I am somewhat at a loss to know how this good man could say he believed in God and then in the same breath tell the world that his faith was cold and weak. If he believed in God, his faith was not cold and weak, and if his faith was cold and weak, he did not believe in God. There is no such thing as weak faith. There is no such thing as cold faith. Weak faith is unbelief and cold faith is absolute doubt. So you see, I am led to question the belief of this good brother in the actual, literal power of the Spirit of God.

In the second half of the third verse, he says, "Pity my frailty, and bestow the confidence I seek." Now again, I can not imagine the Realm of God pitying the frailty of one who continually confesses his belief in that Realm. He asks God to bestow upon him the confidence or faith he seeks. Now if he asks God to bestow this confidence, is that not an admission that his confidence is lacking and does it not disprove his opening statement, "Lord, I believe"?

If little Alfred were to question his right to take an apple and if he were to ask me for the apple, questioning my willingness to give it to him, I would sit that boy down and go into a detailed explanation. I would show him that the fruit had already been provided; all he had to do was to take it. I might chide him a little for displaying such a lack of confidence in me.

Now, this good brother asks God to bestow upon him the confidence he seeks. Do you think I could bestow

upon Alfred the confidence he would seek if he were lacking in that confidence? I do not think so. It would be purely and simply a matter of Alfred's putting me to the test. He would have to manifest the confidence needed himself, and this he could do only by going and taking the fruit and then seeing if I interfered with him.

The Realm of the Spirit of God does not pity anyone's frailty, nor would this great Realm bestow on anyone the confidence blindly sought. The Realm of the Spirit of God exists. It is a Realm of Spiritual Law. If a person does not avail himself or herself of that law, do not for one instant think that the law will pity the weakness of such a one, for that is not a fact. Nor will the law come to you or to me and give us this sought confidence. It would be a violation of the law if it did. The great Realm of the Spirit of God exists and if you and I care to take advantage of the marvelous wealth of Spiritual power in that Realm, we find this wealth of Spiritual power will carry us onward and upward to heights of Spiritual experiences undreamed of.

On the other hand, if we choose to ignore this great Realm of the Spirit of God, that is just too bad for us. The law will operate regardless of whether anyone takes advantage of it or not. There it is. Everything possible has been done by the law of the Spirit of God. The work is complete. The ocean of power exists. It is a matter for each individual to decide for himself or herself what use he will put it to, if any. We may play with a little idol and we may formulate our own theory as to work, but playing with idols and formulating theories is a very futile and powerless pastime, for the Realm of God goes on and exists, regardless of anyone's theories and regardless of anyone's ideas.

Sad the man or woman whose present and future life is dependent upon some philosophy of life or some theory of religion, which philosophy of life and which theory of religion is not according to the law of the Spirit of God. Sad and unhappy the lot of the one who blindly cherishes to his heart some old-time tradition, believing it to be the

truth, if that tradition be not the truth, and the truth of any belief or tradition lies in the power accompanying that belief or tradition.

Wherever the Realm of the Spirit of God is, you may depend upon it, there also is Power. There also is Life. There also is Peace, and there also is infinite Love.

The ministers do not understand why so often I write against them as I do, but perhaps when some of them read this article they will understand. If any of my readers should think for one moment that I try to be sensational when I write and in the things I do, let me disabuse their minds. I have a good friend in Moscow in the ministry who is convinced that all I am is a clever advertising man and a sensationalist. This brother is entirely wrong, for underneath every move I make there lies a knowledge of the Spirit of Truth. These good ministers may not like the things I say and they may not like the way I say them, but this is only because there is Life and Power and Peace and Love connected with this movement. We are doing things. We are achieving results. We are adding followers by the thousand. If we were doing nothing at all, then of course, we would attract no attention and our doctrine would not be true.

I would like every reader, every Catholic Priest, and every Preacher in the land to know that in the life of the founder of this movement there lies a deep, rich, true experience of the power of the Realm of the Spirit of God. I shoot straight from the shoulder, to be sure. I can not operate any other way. I am blunt sometimes and at all times, I think, very forceful. That is only because I am sure of my ground and only because I have a message for the church and the world too. If the church does not want the message, and it is quite reasonable to think that it does not want it, then the world will accept it.

A couple of years ago, my friend the pastor of a local church, decided to let me speak in that church. Many of the officials agreed with him that I should be invited to speak. One fine old gentleman, though, put his foot down on it and I did not speak in that church. Now

I think it safe to say that any church in the United States may feel perfectly free in asking me to address the members of its congregation if it has the Spiritual welfare of itself and its congregation at heart. I have never yet spoken anywhere that the message has been anything else than a message directly relating to the union of the Realm of the Spirit of God with the human race.

Speaking in New York City not long ago, I entered the building without anyone being aware of who I was. I mingled with the crowd and was very much amused at hearing one minister say to a nationally famous poet, "This fellow Robinson is dynamite. He will blow the top off religion tonight." As a matter of fact, before that meeting was over, after having listened to me for over two hours, the audience completely broke down and if ever the actual presence of the Spirit of God was felt anywhere, it was felt in that meeting in New York City. I am mentioning these things to try and intelligently show those thousands who read this article, the difference between the "*faith of our fathers*" and their faith today. I hope I make my point.

In the last stanza of this good old saint's wonderful hymn, he admits once more his belief in God:

*"Yes, I believe; and only Thou
Canst give my soul relief:
Lord, to Thy truth my spirit bow;
Help Thou mine unbelief."*

If this good brother believed, he would need no relief of soul of any kind. With the recognition of the power of the Spirit of God comes soul relief instantaneously, and had this good brother really believed, his soul would have been the last thing to have troubled him.

Now, he says in the last two verses that he bows his spirit to the Truths of God and asks God to help his unbelief. I have already gone into that sentiment in this article, so I will close by stating that it is utterly futile to depend upon the Realm of God or to ask the Realm of God to help anyone's unbelief. Every normal human being has a brain and has thinking ability. This brain and thinking ability will make every intelligent human being admit the fact of the

existence of the Supreme Power. Now if this Supreme Power exists, isn't the logical inference that it exists for us human beings, or does it exist for the cats and the dogs. If this great Supreme Power exists for us human beings, then isn't the logical inference that we should be able to use this Supreme Power?

What is there logical about the theory of salvation offered to us by the church today? Do you mean to tell me that the story of the crucifixion and miraculous birth and resurrection of Jesus Christ is logical? If you think it is, then I say to you that your mind isn't logical. There is nothing in the Realm of God contrary to human reason. As a matter of fact, a child can understand the truths of the Realm of God far better than some of our college professors or theology-laden preachers.

It seems to me that I hear the echo of some words being wafted to me this morning down through the ages. It seems to me those words say something like this, "Except ye become as a little child." I would not exchange the confidence, the childlike confidence my kiddies have in me for all the theological arguments the world has, and so it is in the Realm of God. Supposedly clever bible philosophers and theologians can present supposedly learned dissertations on their theory of religion. The trouble is that no two of them are alike, but in the last essence, there is no way I know of that anyone can grasp the simple truths of the Realm of God by any other method than simple, childlike faith. The Spiritual Realm is a big Realm, but it doesn't take a big man to enter it. It does take a big man to dispense the Truths of God these days, and there are very few who are doing it. There are many dispensing church truths, but church truths and the Truths of God are two entirely separate things.

It is rather a coincidence, but as I was dictating this message, I turned to the hymn book and noted the next hymn to the one I have written about. I will only quote the first verse and I will not go into that in detail. I quote it only to show that you can go through this entire hymn book and you will find there practically all of the hymns saturated with the spirit of poverty and weakness

and blindness and inability to do anything. What kind of a God do they believe in? This second hymn is entitled, "Trusting," and here is the first verse:

*"I am coming to the cross;
I am poor and weak and blind;
I am counting all but dross;
I shall full salvation find."*

Now what the writer meant here was that he was playing around with a story advocated by his own religious denomination. He is attempting to find salvation by believing in an old fable, and if any of you should think it is not a fable, let me ask you to read my last book, "Crucified Gods Galore." You will know then that if it is not a fable, there were many other Gods beside the one that this good brother says he is trusting. I do not want to enlarge upon this here. I merely want to bring out the thought that this precious hymn writer, an old Scotchman, by the way, had the same thought that Reverend John R. Wreford had in 1837. He was poor; he was weak; he was blind; he was counting everything in life, all these beautiful things we see around us, as dross. He was forsaking the beauties of the present manifestations of the Realm of God for the story of the cross of Calvary, true or false. If belief in the Cross of Calvary necessitates poverty and weakness and blindness and incompetence and inferiority, I want nothing to do with that story.

We are told that before the voice of the Lord, walls fall down. We are told that the sun was stopped in its tracks, although we now know that the sun does not move. We are told that a fig tree instantly withered at the voice of God. We are informed that the dead were called back to life again, that lepers were cleansed and health and healing followed the ministry of God. Sight was restored to the blind, the stars fell from heaven and gross darkness covered the face of the earth at one divine command. If those things are true, they are manifestations of Power and not weakness.

The year 1933 is fast ebbing to a close, the tide is receding. The sun of 1933 is fast setting and the eventide of the year is upon us. Soon, this year will be history, but another year lies

ahead. The sun will rise shortly upon a brand new year, fraught with tremendous possibilities for those who will actually believe in the presence here and now of the great Realm of the Spirit of God, and will cast aside all fear and, putting on the whole armor of faith in the Realm of God, will fight a fight against the power of unbelief all around them and will emerge victorious. Every moment of the year 1934 will be filled with the hallowed presence, the sacred presence of the Spirit of God. No trial or tribulation shall come to them whose faith is pinned in the Realm of the law of the Spirit of God. Blindness, weakness, poverty, despair, inferiority, all these and many others will have no place in the lives of tens of thousands of people that I know, and millions more, if they will come to a sane, sound, logical belief in the power which caused this Universe to be and which momentarily sustains both it and all human life existing in it. We do not need any unprovably, impossible, improbable story to base our belief on. All we need is a belief in the existence and the power of the Spirit of God. What difference does it make whether the story of the Galilean Carpenter is true or not? Can there be any harm, I ask you, in trusting directly in God? Do you think God will punish you for expressing doubt in a story concerning which there is not the slightest scintilla of evidence as to its truth? Do you think you will lose your eternal soul if you believe in the Realm of the Spirit of God, reserving the right to question the divinity of Jesus Christ? Granted that all those things may be true, you will be just as safe dealing direct with the present existing Spirit of God and safer than if you were to pin your entire faith around a man for whom it is claimed he was also a God.

May the Spirit of Infinite Peace, Infinite Life and Infinite Love rest and abide with every reader of this article, now and forever. I can not meet you personally. If I could, this would be my message to you. Get this unbelief and doubt, which is masquerading under the sheep's clothing of belief and confidence out of your system and tak-

ing the new year by the hand, look it in the face, saying, "In and through the Power of the Realm of the Spirit of God, this coming year shall be a living demonstration of what the power of

God can do in the life of one, who like a little child, believes in this power."

Your friend and teacher,

FRANK B. ROBINSON.

EYESIGHT RESTORED

I am writing this little article on Monday morning, November 6 in Moscow. The letter passed on to you here is the sixtieth letter from students I have answered this morning. Almost without exception, every letter has told me of the unusual results achieved in the lives of these sixty students through applying Spiritual Law as taught in "PSYCHIANA."

As I have told you before, my files are teeming with this type of letter. I have so many of them that I do not keep very many of them any more. These letters cover every conceivable kind of functional and organic ailment and supposedly "incurable diseases." There are no "incurable diseases." So-called "incurable diseases" are merely those which physicians know nothing about, but where the Realm of the Spirit of God is concerned, "incurable diseases" do not exist.

Accompanying this sixtieth letter was an oil lease signed and calling for a 1-6 royalty. This man was stricken with total blindness a couple of months before and as he states, after going to work with the Power of the Living God, he went to bed one night and in the morning, awoke with his full eyesight and read his sixth lesson.

If I only had a few scattered cases like this, but when I have perhaps tens of thousands of them all over the world, and all telling of the marvelous effects of the Power of the great God Spirit in the lives of these students, that is evidence.

There are certain parts of this letter which follow that I will leave out just quoting the parts which will interest my readers. The letter comes from Torrance, California, from a box number

on route one and for obvious reasons, I will delete the name of the sender. The oil lease is signed by one of the largest firms of oil operation in Los Angeles and is a matter of record in the Court House down there.

Torrance, California

October 31, 1933

My dear Friend and Teacher:

I have a lot to tell you and I do not know which way to write. First, I will have to thank you for bringing to me the light of the teaching of the living God Power.

The first thing which happened was that I was struck blind several weeks ago, but I went to work with the power of the living God. I went to bed last night and in the morning woke up and I was reading lesson number six in full possession of my eyesight. My wife said to me, "You are reading, pa."

This is not bunk or make-believe at all, but a fact. We were out of gasoline for the car and stove, as we burn gasoline, and shortly after, I was on the porch studying my lessons. The night before, my wife had said that she did not know where we were going to get money to buy more gasoline. Again I used the power of the living God and the next thing we knew, there was a man knocking at the back door. He said he had about thirty gallons or more of gasoline that we could use if we needed it.

The best thing of all came in the form of a lease for oil and I am asking you to look at it. We have just received this lease and I want you to return it when you have looked at it.

I will now bid you goodbye for the time being,

Your Loving Student.

The Beauty of Autumn

As I gaze on the far horizon,
The infinite blue of the sky,
The haze in the evening reminds me
Of the grandeur of God that is nigh.
I whispered a song in the twilight
While listening to the rustling leaves,
The tan, and the red and the yellow
Which adorned my favorite trees.

The harvest is o'er; it is Autumn;
The cornfield is ripe with rich hue,
The crickets are silent; oh bless them,
Their song in my mem'ry rings true.
The Autumn now smiles in its splendor,
There's harmony mixed with its gloom,
We've joy, though we miss the sweet flowers
That are frosted and gone to their doom.

I cherish the thoughts of the Autumn,
Its grandeur, its folly and mirth;
The colorful month of October,
Sweet mem'ries: the month of my birth.
I'll cherish grand Autumn forever,
I shall love each day of the fall
For it followed a beautiful summer
That's painted on mem'ry's wall.

The Beauty of Autumn [continued]

O Autumn indeed makes me ripen
With thoughts of the beauty I see,
The seasons proclaim One Great Spirit,
And the Love of "The Powers that be."
Oh, hail to the Maker of beauty
That fashioned: created man's soul,
Oh, God let me ripen in learning,
For I know Thou art Lord of the whole

Creator of seasons and beauty,
Creator of planet and star,
Of love and of life everlasting
That drew me to Thee from afar;
Permit me: see more of Thy Splendor,
Permit me to tarry the while
And christen myself with Thy Wisdom,
And bathe in the Light of Thy smile.

Permit me to render a service,
That will cheer and gladden a heart,
Permit me to tell of Thy Power
That fear and doubt cannot thwart.
Oh, permit my Autumn of beauty
To glisten with pearls of Thy truth,
And bless all the searchers of Wisdom
With Thy free everlasting youth.

William Charles Williams,
In Nature's Book of Life.

INJURED SPINE CURED

MAKES NO DIFFERENCE WHAT THE PHYSICAL DISABILITY MAY
BE. WHEN THE POWER OF THE GREAT GOD REALM OPERATES,
THAT DISABILITY DISAPPEARS.

San Jose, California,
November 10, 1933.

Dr. Frank B. Robinson
Moscow, Idaho.

Dear Dr. Robinson:

Am now studying my fifteenth lesson in "*Psychiana*." Just after writing the above line I paused and dwelt long and intently on the changes that have come into my life since first I saw your advertisement. Then—I was worried and discouraged over an injured spine that seemed likely to cripple me for life. I had spent much money and time with the drugless physicians—essayed calisthenics that were little short of agony, in a desperate attempt to correct a condition that had made my life not worth living for four years.

When I read your free lecture, I said, "That man's got the solution to my difficulty." And I was just as sure of it as of anything in my life.

When studying your second lesson, the lameness left me entirely, and now it is hard to realize that I ever had such grief, for my spine is as supple as when I was a child.

I think you are doing a wonderful work for humanity, Dr. Robinson, and I hope you have years and years ahead of you in which to "carry on."

Sincerely your student,

J. S.

"THE FUTURE"

I want my students and magazine readers to follow me this morning as we take a little glimpse at the world picture as it exists at the present time. The picture changes almost over night, so what is true as I write this, may not be true when you read it. Another advanced step may have been taken by some one man or by some nation.

If a person takes a cursory glimpse at world conditions, that person is quite apt to throw up his hands in despair and he may be horrified at the picture as it seemingly exists; but the real picture is not the surface picture by any means and the one in tune with the Infinite will see far beyond the disturbing and altogether disquieting condition of the world today.

Mr. Hitler has left the conference and that threw a monkey wrench into the machinery. Japan pulled out of the League of Nations sometime ago, so there are at least two monkey wrenches in the machinery now.

As I write this, the Russian ambassador is on his way to this country to discuss recognition with President Roosevelt. You will recall that five years ago, I made the statement that the best thing this country could do would be to recognize Soviet Russia. It will do so now.

Japan is about to call a little League of Nations of its own and is inviting other nations to discuss Pacific problems with her. The tension between France and Germany, of course, is still there, but Mr. Hitler says that he will destroy every weapon and discharge every soldier if the rest of the world will do the same thing. I imagine that is the attitude of several nations, with the possible exception of Japan, whose military party in power seems to have imperialistic designs, which designs of course, were born in a fanatical religious superstition, which superstition is ruling Japan today. They think they are the chosen nation of God, just like several other nations have thought in the

past. Great Britain stands on the side lines with her old-time non-committal diplomacy, and, always prepared, watches the picture change.

In this country, the N. R. A. is gradually extending its activities and sometimes, I question whether everything it is doing is wise or not. I was the first man in the city of Moscow to sign the N. R. A. Code for my four businesses here, and they are all still operating under that Code. I am not so sure though that this country is ready for any dictatorship yet and I am quite sure that no dictatorship is necessary. Mr. Johnson is arousing plenty of antagonism and I think a much more capable man could have been found for that job, if the job had to be at all.

Some Federal Bureau the other night released a statement that in the industries which had a process tax and in those operating under the N. R. A. Code, there had been a marked falling off in business. Mr. Johnson took exception to the statement, but the little Jewish gentleman had facts and figures to back up the statement.

So, the noble experiment continues and a person would certainly be very foolhardy to predict that N. R. A. would solve this country's problems.

Mr. Johnson is trying to establish a dictatorship over the press and he is trying to put a gag-rule on it. That is not so good, for when you take away the freedom of the American press, you have taken away American liberty.

I have had a lot of confidence in Mr. Roosevelt. I have had correspondence with him, with Colonel Howe and with Steven Early. I spent several weeks and thousands of dollars in the last national election, helping to put the Democratic party in power, although I am a Republican. I must say to my students and followers today that I question the wisdom of the policies being put into effect by the Democratic administration. I do not think they are necessary. It was certainly necessary to straighten out the

banking situation and that was done. Had the President stopped there, he probably would have been further ahead in the long run than he will be if he continues the policies of the N. R. A.

I want it distinctly understood that as long as this thing is a law, whatever business enterprises I may be interested in will voluntarily operate under that law. We have not a gag-rule yet and until the time comes when we have it, I think every American citizen has the right to question the wisdom of any law. If he has not that right, he has no citizenship. Personally, if that right is ever taken away from me, I shall move bag and baggage across the line into the Dominion of Canada.

Mr. Ford has been considerably in the limelight. I have never been able to place myself in sympathy with the attitude of Mr. Johnson toward Henry Ford. Mr. Ford's business policies have been known too long in this country for Mr. Johnson to try to discredit them. Henry Ford has more than cooperated with the N. R. A. He just simply refuses to turn over to his competitors private information which concerns his business and no one else's. I am writing Mr. Ford a letter this morning and will give you here, a copy of that letter.

October 30th, 1933.

Mr. Henry Ford
Detroit, Michigan

My dear Mr. Ford:

I presume that you have received perhaps tens of thousands of letters similar to this one, but in view of the fact that I have, for many years held you in such high esteem, I feel that I want to add just one more letter to those you presumably have received regarding your stand on the N. R. A.

Having watched you from the very start and having seen you voluntarily make the conditions of working men so much easier than others have made them, the question of your patriotism cannot enter into any argument you may have with General Johnson of the N. R. A.

I saw you, during the war period, freely turn over to the Government,

thousands of employees and I saw you go out on the street, picking up anyone you could get and then pay him \$7.00 a day for his services. I am convinced of your patriotic cooperation with every movement instituted by the President of the United States for the benefit of this country at large and its millions of inhabitants, even though you may not see, eye to eye, the policies adopted.

It is the duty, as I see it of every American citizen to cooperate with the President in any National emergency and I know that you have done this. But if you were to sacrifice and prostrate your American citizenship and your immense business by submitting to what you might feel were unfair demands, I should respect and I do respect your attitude in standing on your feet in spite of threats, etc., which might be made against you.

The sentiment in this particular locality, I assure you seems to be 100% for you and without going into the merits of your stand at all.

I just want you to know that personally, I have the fullest confidence in any stand you may take in the present controversy.

Sincerely your friend,
FRANK B. ROBINSON.

FBR:MLR

I am reliably informed that the Republican party will shortly throw politics into the present situation and if they do, I am afraid that all will not be plain sailing. However, as I say, the N. R. A. is an emergency measure and was loyally conceived in the brain of a brilliant man who is conscientiously doing everything possible for the ultimate restoration of this country as he sees it. This man was elected President of the United States by an overwhelming majority and I think he has had the support of the overwhelming majority of our citizens.

You can lead Americans and they will give 100% of everything they possess to their country, but you cannot drive them and in threatening violators of the N. R. A. with six months in jail or a \$500.00 fine, it might be that the officials of the N. R. A. are turning loyalty into disloyalty and dissatisfaction. The

President and General Johnson should never forget the whole-hearted cooperation given to them at the launching of this movement. To me, these threats of a jail sentence, etc. are but an admission of defeat and I am sorry to see them made. Just as long as the people of the United States are convinced that the policies being pursued by the Government are sound, they will stand behind and support the Government without any threats of any kind being necessary. But, when these threats are made and when an attempt is made to gag the newspapers of this fair land of ours, then people immediately, by the hundreds of thousands become suspicious and the support so freely given may be withdrawn.

I notice that Mr. William Randolph Hearst for whom I have the profoundest respect, has made public a letter sent to the head of the Newspaper Association of America. In this letter, he states in effect, that the N. R. A. will eventually ruin the country. He asks American editors to oppose and expose the N. R. A. I am not saying that this was a wise thing to do, but I am saying that Mr. Hearst is a mighty powerful influence in the newspaper field and his opinion certainly is reflected in millions of his readers.

One leading Chicago newspaper, a leading Cleveland newspaper and for that matter, leading newspapers all over the United States are violently opposed to the projected gag-rule on newspapers. The usually conservative Oregonian has run an editorial speaking in no uncertain terms against any code for newspapers which does not guarantee them the right, constitutionally given in the first Amendment, that right being the freedom of the Press. If anything is going on in this country which the public is not permitted to know about, then that is evidence that whatever is going on is wrong.

Primarily, this is a Government of the people, by the people and for the people. We want no gag-rule on newspapers. We do not want to be told how we shall run our business for we feel that we are better able to conduct these businesses than is someone else thou-

sands of miles away who knows nothing about our business.

I shall be interested in watching this work out. More than once, I have been asked within the last thirty days to go on a speaking tour against the N. R. A. I shall never do this because as long as the N. R. A. is in effect, I will support it and will operate my interests strictly under it. Furthermore, my services have already been offered and pledged to the support of the President in this movement. I am very frank to admit, however, that I think the program is wrong. I think the weakening of our money system is absolutely wrong and I certainly think the dictatorship which we have now is worse than wrong, for it takes away the very thing our forefathers fought for—died for, and that is personal liberty.

I do not believe that any crisis exists either nationally or internationally which calls for such harsh measures as are now being employed. That is the picture of the United States.

India seems to have quieted down a little with the British Government seeming to have quieted down Mr. Gandhi.

The point I want to make in this article though is that these national and international movements among peoples and nations are but the birth pangs of a new era, which must come. I think it quite possible that the era could come without bloodshed, but it will come whether or no. Old pagan religious philosophies and teaching must go into the discard. All these funny ideas held by the differing religious denominations, such as their having a monopoly on the Truth of God will have to go into the discard also, and out of this period of world travail will imperceptibly be born an entirely new vision which will lead the human race higher up the ladder of Spiritual knowledge than it has ever gone before.

There can be no Spiritual Peace and no Spiritual Truth with fleets of battle-ships sailing every ocean. There can be no semblance of peace with a capitalistic structure in effect. There can be no semblance of peace or happiness with one nation ready to spring at the throat of another. The common people

are realizing this and if you will note carefully, you will see that every trend of the times shows unmistakably the "common people" recognizing the fact that in the last analysis, they are the ones that count.

Let my students and followers know the existence of the great Realm of the Spirit of God, keep quiet and in this keeping quiet, let them be Spiritually equipped for the day that is coming. There is a day coming shortly in which someone will arise and show to the world, the Truth of the unseen Spiritual Realm. This showing will be accompanied by what might have been called two thousand years ago, a miracle. This Truth will be blazed across the horizon of doubt in such a manner that there can exist no question of it being Spiritual Truth.

I have asked my students and followers all over the world many times before to keep quiet and I am asking you once more to do just that. I do not know how many students and followers I have, but probably considerably over five hundred thousand. I am going to make a further suggestion to you here and that is that every night at nine o'clock, whether Pacific, Eastern, Mountain or Standard time, you keep quiet for just a moment. Turn your thoughts to this little village and send direct to me, thoughts of world peace. With five hundred thousand followers doing that regularly every night at nine o'clock, such an impression on world affairs may be made that many students and friends can scarcely comprehend them. I know the value of this. I know the law being employed and I also know what the effect of it will be.

Let everyone who reads anything I write enter into a covenant with me now that they will do this every night at nine o'clock. This is just a concentration of unseen Spiritual force in the right direction.

There are many things I could say to my students and followers now, but the time is not ripe. I shall say them at some future time, but suppose we all band ourselves together in this world movement, doing as I ask you to and as new students and followers come to me, I will ask them to do the same thing and it should not be very long until I have half a million students and friends and followers and I am here to say to you, that when this day comes, no one can predict the effect of this movement on international peace and quietness.

This movement, born so humbly less than five years ago is growing into exactly what I predicted and what I still predict will be the greatest power for God this world has seen in many a generation.

I want every reader of this magazine, every student of mine, every Brotherhood member and every friend and follower to enter into this covenant with me, that at nine o'clock each evening, thinking of the founder of this movement, they will send out thoughts of national and international peace. If you care to, you may drop me a post card stating that you will do this. If I am able to reply to these letters and post cards, I will. If not, I will send out a form letter acknowledging your cooperation.

As far as your own personal life is concerned, regardless of what your circumstances may be, I can just quote you one passage and it happens to be from the Bible, which passage was never more true than it is today. With the quoting of this passage, I send you thoughts of Spiritual Power and Spiritual Peace. Here is the passage. Remember it every day you live for it contains the secret of all success, whether material or physical. *"Seek ye first the Kingdom of God and His righteousness and all other things shall be added unto you."*

Once More the Realm of God Demonstrates Its Power Over Disease

Indianapolis, Ind.
October 25, 1933

Dr. Robinson
Moscow, Idaho

Dear Sir and Teacher:

I am so happy and so thankful this morning to write you the good news of my healing. For two months, my left knee has given me much pain and I have been trying to bring about a healing by faith and knowledge of the power of the Living God.

Being unable to do it alone, and with it becoming worse, I seemed to know you could help me, so I wired you for help at 2 a. m. on October 24. Your secretary wired back at 10:30 a. m., and praise God, I felt the touch of the Power of the Living God, and this morning, (Oct. 2) I am sure walking across the floor without a cane.

I am so thankful, my soul is shouting. I love my lessons and I am absorbing them. I have benefited greatly financially and hope to soon be able to know how to use this great power in healing. I don't know where I am lacking, yet it must be through my lack of knowledge as to applying the law.

So again I say, God bless you in your wonderful work. Enclosed is a little love offering which is the best I can do at this time, although I know I am more and more successful every day.

I am ready for the 8th lesson. So this money order is for \$5.25. Two dollars and 25 cents to be applied to my lessons, and three dollars is for you, just as a token of my appreciation for my marvelous healing.

Your student,
MRS. K. P.

P. S.—Cases similar to the above, many of them much worse, come to Dr. Robinson daily. The result is invariably the same. Wherever the Power of the Spiritual Realm is used, perfect health results.

With our Students

LETTERS

October 24, 1933.

The thought comes to me this morning as I answer some of my large correspondence, that it might be interesting to my students to know something of my work here as far as my personal mail is concerned.

I am therefore, going to take a number of letters from this day's correspondence, reproduce the letters, word for word and my reply.

You will, of course, understand that I can only give you a very few of these letters for if I gave you all that I answer in one day, this magazine would be full of them.

I think it will be very interesting though to you to get an inside picture of just part of my daily life and you will know then a little bit about the work being done in this little study.

FRANK B. ROBINSON.

Taft, California
October 19, 1933

Dr. Frank B. Robinson
Moscow, Idaho

Dear Sir:

Lesson five reached me last Monday. To date I can say the results are 100%.

My left eye was so weak that I was in need of glasses, and my right ear was almost void. Both of these members have been restored. I have had stomach and intestinal trouble since childhood and it has been more than a month since I threw the medicine bottle away.

Truly, I never knew such health and happiness could exist.

A few days ago, I wrote my sister at Los Angeles urging her to send for the Advanced Course without hesitation or fail. This expresses my opinion much better than I could do otherwise.

I am all for "Psychiana" and am studying hard each day.

Yours very truly,
J. H. S.

Mr. J. H. S.
Taft, California
My dear Mr. S.:

Thank you very much for your good letter, written several days ago, and I was happy to hear from you. I am always happy when these marvelous letters come in, and while one might think that I get used to them, I never do. The latest one to come in makes me just as happy as the first one did four years ago.

There is no such thing as an incurable disease. What is called incurable disease is only a disease that physicians know nothing about. There cannot arise any physical ailment which is not subject to the Power of the Realm of God, nor is there any physical ailment which cannot be remedied by this power if the person afflicted applies the Law with simple child-like faith in the great big God Realm.

As the remainder of your lessons come to you, study them carefully and if you keep quiet and charged with Power, there will be no limitations to you, I assure you.

Sincerely yours,

FRANK B. ROBINSON.

FBR:MLR

Here is a wire I am going to include in this magazine. This is only one of many, of course, but they are all pretty well along the same order.

This lady wired me just a few days before that a serious condition existed, then came this telegram stating that she had received immediate relief.

SKIO 22 NL ST LOUIS MO OCT 20
DR FRANK B ROBINSON
MOSCOW IDA
RECEIVED IMMEDIATE RELIEF
KEEP UP TREATMENT SOME

DIZZY YET ROARING IN EARS
MUCH BETTER MAILED YOU LET-
TER YESTERDAY THANK YOU
AND BLESSINGS'

A L

812 OCT 21

Golden, Colorado
October 16, 1933

Dr. Robinson
Founder of Psychiana
Moscow, Idaho
Dear Friend:

Received your prompt answer to my request. I am thankful. I did read all of same, again and over again and came to the conclusion to dig and find what I was looking for, for a long time. I will add right here that my life in this world has been somewhat the same as Job's in the Bible, who lost all his worldly possessions, his family and his health when he was left to die.

I might know enough not to bother you with telling all my troubles, but will tell of one and this is the reason I am writing again so soon. I have one child among my six who is admitted to the Colorado State Hospital. If you will please look over the enclosed question sheet, you will notice his life history. I will ask you to please return it to me shortly, as I have to send it back to the Hospital.

We had a number of doctors, practitioners, spinal adjusters, spiritualists and others, in short, we doctored with him as long as we had a penny, and all in vain—but now comes a light, so will ask you, Dr. Robinson, will you help my boy in the name of God, Christ Jesus and all Good. I know it can be done as there is nothing impossible by God.

I am told by a spiritualist that the doctors at the hospital will operate on my boy's head and I am so worried. Will you please answer my cry, for the sake of my boy, who was with me to the last and I always and my boy too, have sent our supplications in vain. At last my son said, "prayers do not help me any." I did not understand the truth then.

God's richest Blessings,

MRS. E. O. H.

October 24, 1933

Mrs. E. O. H.

Golden, Colorado

My dear Mrs. H.:

Thank you for your letter of recent date enclosing record of your son who is confined in a State Hospital.

Quite naturally, I do not know what the trouble with the boy is as you did not tell me in your letter. Now, I want to say to you that if there are any limitations to the Power of the great Realm of God, I have not yet found those limitations. I have found plenty of human limitations and limitations to human faith, but not to the Realm of God.

I am writing this institution asking them to send me a diagnosis of the case and I will write you further when I receive their reply. I think you can very safely leave the operation you speak of in the hands of the physicians in this State Hospital. I do not believe they will do anything which they would not consider to be for the benefit of your son.

I will remember this case and if it should be that you are notified of his recovery, please advise me immediately. I am returning to you the form enclosed.

In dealing with the Spiritual Realm, you must remember that you are dealing with a Realm of strength and wisdom and I can say to you that in the moment you claim by faith, recovery for this boy, he will recover.

Sincerely yours,

FRANK B. ROBINSON.

FBR:MLR

San Jose, California
October 16, 1933

"PSYCHIANA," INC.,
Moscow, Idaho

Dear Sir:

Enclosed please find check for Four Dollars and Fifty cents in payment on lessons, and also One Dollar for a year's subscription to "PSYCHIANA" Quarterly.

I am obtaining remarkable results from this Course of Instructions and am anxious to meet other students of "PSYCHIANA" for I believe we can

be a great help to each other by holding meetings and exchanging experiences.

Would it be asking too much for the names of all students you have in San Jose? I could then, communicate with them and we might form a club and progress more rapidly.

Thanking you in advance, I am,

Sincerely,
J. S.

October 24, 1933.

Mr. J. S.
San Jose, California
My dear Mr. S.:

Thank you very much for your good letter enclosing check for \$4.50. I was happy to know that you are obtaining remarkable results from "PSYCHIANA" and I appreciate your desire to meet other students.

In the near future, I am planning to have a headquarters in every large town in the United States and as I have many students in San Jose, there may be one there. There will be one in San Francisco though anyhow. I think perhaps I will have a list of all students compiled and send it to the different cities, so that the students can get together and have a good time among themselves. I will let you know more about that a little later though.

As your lessons come to you, continue to study them carefully and you will learn how to grow in the Power of the great God Realm.

Sincerely yours,
FRANK B. ROBINSON.

FBR:MLR

October 19, 1933
Johnstown, Penn.

Dr. Frank B. Robinson
Moscow, Idaho

My dear Doctor Robinson:

For some time, I have felt under obligation to write and thank you for the wonderful instructions you are sending to us. We have really commenced to feel hopeful.

We have been students of Advanced thought and psychology, of Bush teaching, Unity and others, but all seemed to have failed in helping us. We have been church members (not luke warm) but really members and workers. To

date, we find ourselves with an \$8000 mortgage on our home which falls due November 1st and two years' taxes to pay and nothing to pay it with. Everything looks as if we must lose our home. We have had it locked for three years, could not rent it and could not live in it because there wasn't any business my husband could get there, so we have had to live here and pay rent. We have hoped through your help we would be able to find the Power and save our home, although time is so short.

Knowing that you are a busy man, I am not going to write any more trouble which is plenty, but thank you for any help you can give us, and for the instructions I feel will in time, straighten things out for us.

Very sincerely,
MRS. G. J. W.

October 24, 1933.

Mrs. G. J. W.
Johnstown, Penn.

My dear Mrs. W.:

Thank you very much for your good letter and I was happy to hear from you and to know that these instructions of mine have really made you commence to feel hopeful. I am also glad they are so wonderful to you.

Now if you will get a little bit past the hopeful stage and manifest an unwavering confidence in the great God Realm, whatever financial problems you have to meet will certainly be met. Don't do any worrying, but just intensely direct your thoughts as I instruct, into the great God Realm and in the moment that little bit of faith is manifested, you will be rewarded. It may not be in the way you expect, but it will be in the best way.

Sincerely yours,
FRANK B. ROBINSON.

FBR:MLR

The following letter is another of the unanswered type, and I am submitting it to my readers as a curiosity more than anything else.

I do not think I will even comment

on this letter because it is very plain to see the effect of orthodox religion on the mind of this person.

Dr. Frank Robinson

Moscow, Idaho

Dear Dr. Robinson:

I am in distress. You are no doubt under a very evil influence which goes out with your literature. I am suffering the tortures of *hell*. Instead of health and happiness, I am a nervous wreck. The voice you hear is not the voice of God. It is a *demon*. Please, Dr. Robinson, realize what you are doing, and using God's name as a cloak.

I am a widow and thought I could have help to send my boy to college. Instead of that, I am having such a struggle to teach because the Power that came to me makes my work so very difficult. Don't ever say God is talking to man in any more literature. I will go before any court to testify as to the influence of your literature on me. I pray so earnestly for relief and cry out to God in despair. My son is so nervous he can hardly study.

Get down on your knees and ask God to help you to reach your pupils in distress. I was happy until I heard the voice do such wicked things and I am not of an evil mind. Oh, Dr. Robinson, isn't the Bible enough for you? How dare you try to publish such literature?

I am going to see what can be done about it. You have not helped me in the least.

Sincerely yours,

R. M. G.

Passaic, New Jersey.

P. S. I sent to ask for the other lessons before I realized how wicked such a force could be. Maybe God is using me to stop your use of the mail for any literature that dares to tell a story that is very different to the Bible. In Revelation 22: 18, you have something to make you think. Why are you sure that you can tell about the Saviour who came to save us? Didn't He die on the cross for you? Aren't you afraid of the Day of Judgment? Had I realized that any power so wicked could come to me, I would never have sent for your literature. I was influenced by your degrees. I want to get rid of it as quickly as I can to be natural again. It has made my work harder instead of easier and has ruined my health. Don't you realize that the voice you hear is not God's?

I am returning Lesson Number 9. Please send my money back. I could write poetry and other articles, but now the power is refusing to help me and I am suffering tortures. I must be relieved immediately.

R. G.



The Power of God

The Power of God brings deliverance
To captives of sickness and sin;
The Power of God brings deliverance,—
And cleanses without and within.
The poor and needy He visits,
The lonely:—He gives them more life;
The Power of God is Almighty,
Destroying all discord and strife.

The Power of God rules the ocean,
The earth, and all that's there on,
The stars, and the sun, and all planets,
It's the Power that man leans upon
When trusting the Law of his Maker
And serving his brother so true,
Man leaves all his trials and battles
For the Power of God to subdue.

Man casts his old forms to oblivion
In changing his thinking and ways,
He walks with his Lord in the garden
And is monarch of all he surveys.
The Power of God is harmonious,
The Love that inspires each day,
The Light that illumines our pathway
Selecting, and leading the way.

William Charles Williams,
In Nature's Book of Life.

The Power of God

The Power of God is the power of the Holy Spirit.

The Holy Spirit is the power of God.

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The Holy Spirit is the power of God.

Handwritten signature

SPECIAL XMAS OFFER

"THE GOD NOBODY KNOWS"

AND

"AMERICA AWAKENING"

—:—
Both Books For Only

\$5.00

These books sell regularly for \$5.00 each, and the above offer is
for 30 days only.

Kindly mail both books to

Name.....

Address.....

City..... State.....

Mail to "PSYCHIANA," Moscow, Idaho.

"Crucified Gods Galore"

Dr. Frank B. Robinson's Latest Release

This book will cause a sensation among those who believe in the "divine inspiration" of the bible and the "supernaturalness" of the Christian religion.

—In Addition to Giving a List of—

Sixteen Crucified Gods

all before the time of Christ, this book shows that every fundamental of Christianity existed in heathen religions long before Christ was ever heard of. The book very ably and capably takes all "divinity" away from the Bible and proves beyond a shadow of a doubt its human and heathen origin. Dr. Robinson suggests that every student of "PSYCHIANA" secure this book, and he will autograph the first thousand copies for the first thousand students. Send your order in now, at the Special Price of.....

\$3.98

"PSYCHIANA," Moscow, Idaho.

Please send me one autographed copy of "Crucified Gods Galore." Enclosed is \$3.98, being payment in full for same. If desired C.O.D., add 35c.

Name.....

Street and No.....

City..... State.....